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A Message from Roosevelt

FROM BEYOND THE BORDER

STEBBINS & COMPANY

A

MESSAGE FROM ROOSEVELT

FROM BEYOND THE BORDER

TAKEN DOWN BY

AN AMANUENSIS

STEBBINS & COMPANY
BROOKLYN, NEW YORK
1427 Union Street

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SEP -1 1922

No 1

SHC 10 Nov. 1932

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FOREWORD

The purpose of this foreword is not to present an argument to prove the reality of communication between those who have passed beyond the border and their friends in the material world nor to attempt to convince the sceptical of the genuineness of the communications that follow. The various articles must stand upon their own merit, upon the evidence that they themselves contain. The aim of this brief account is to narrate some of the personal experiences that transformed the writer from an avowed disbeliever in all things psychic and mystical to an active participator in psychic experiences. I was not simply sceptical of these things, but held that any one who professed to believe them was either a fool or a mountebank.

The awakening came in 1913 through a series of remarkable telepathic communications, in some of which I was the transmitter, and in others the receiver. The first instance was the receipt, word for word, of the thought of a person whom I had met for the first time. The force with which the thought was received and the strangeness of the experience caused the words

literally to ring in my ears for hours. Subsequently the person in question verified the accuracy of the message received. The experience led to definite tests, during which on two occasions I was awakened out of a sound sleep by messages which proved to have been received with absolute accuracy. The writer sent a message from New York to London telepathically, and on another occasion to central Illinois and received acknowlegements by letter without having mentioned to anyone the fact that such messages had been sent.

At another time the following was received telepathically from Illinois at about eleven o'clock in the morning:

"Am leaving for New York, will arrive Thursday"

At five o'clock in the afternoon the following telegram was received:

"Am leaving for New York via Chicago, will arrive Thursday,"

Thought transferences of as clear and conclusive a character were carried on with several people, both men and women, at that time and have continued down to the present.

Such experiences compelled a certain amount of reconstruction of beliefs and brought a willingness at least to examine things that had been brushed aside as unworthy of notice. In Decem-

ber, 1913, I decided to investigate astrology, and went to the telephone at once and asked for an appointment with Miss Evangeline Adams, without giving my name. It was then six o'clock, and at eight thirty I was in Miss Adams's studio. To her the horoscope seemed to be particularly interesting, and as a result Miss Adams was instrumental in bringing about introductions to people of kindred tastes who have become permanent friends. The particular thing in the interview pertinent to the present narrative was a warning given to the effect that I was likely to have the experience of being temporarily absent from the body, and that I should advise friends not to disturb me in such a case. On February 12, 1914, the thing actually happened, and was repeated on the two succeeding days, and would have recurred on the 15th had it not been resisted with all the will power at my command.

The reason for the resistance was the exceedingly exhausting nature of the experiences. Yet they were abundantly worth the cost, for in them was given a partial revelation of tremendous events that were to take place; some of which, but only a part, have already become history. Certain very definite lines of work were laid out for myself, and I was informed that Colonel Roosevelt would cooperate. My natural inference

was that I was to be brought somehow into the circle of aquaintance of the great American and that he would become interested in the work that was laid out for me. But the years passed without even a meeting, and then he left us. The result of this was naturally to throw the whole matter into doubt in my mind.

But the march of unusual events never ceased for me. Long before this time messages like the earlier telepathic communications from friends and acquaintances here had begun to come from across the border. Sometimes they were as clearly audible to the inner ear as the shout of a living person could possibly be. Sometimes they were mild but always distinct, convincing and with significance. They were never trivial.

The first of these messages came about eleven o'clock on a bright Sunday morning in July as I was sitting in my library thinking intently about matters of an entirely different nature. It was as if someone with a physical voice and with a very clear and forceful enunciation uttered the words, "You are called, you are called." The indiviual remained, but without further remarks except when I undertook to do something; when he said, "Not yet." Evidently he was working to make a connection or gain a control of some kind so that he could give further evidence of his pres-

ence and power, for in the course of about an hour he allowed me to write a letter to a friend, but when I put the pen to the paper I did not seem to be doing the writing. An unseen force was directing the thought and supplying the energy that guided the pen. About four pages were written in this way, when the control was withdrawn, and I continued by saying, "Now I can write my own letter." The two parts of the letter were in quite different hands.

During the years that followed, the voices from across the border came at varying intervals, but always at some significant time and with a specially significant message. But the most important fact of these years has proved to be the intimate daily association with a member of my own family. Our sympathies were natural and deep. We worked together, studied together, and played together, thereby gaining such perfect understanding of each other, such mental and spiritual harmony that physical separation was no barrier to the interchange of thought and feeling. In other words, between this daughter and myself there developed not only telepathy, but clairsentience of an almost perfect nature. A change in the physical condition, a new joy, or a new sorrow of one was transmitted to, and understood by, the other automatically.

After five years of association in which these powers had developed, the physical tie was broken, but the mental and spiritual bond remained as before, for within a few hours after her passing she forced a message through the barriers erected by grief, and brought a comfort that nothing else could have furnished. And from that time forth the companionship, the conversation, the study, the work, and even at times the play have, by means of telepathy and clair-sentience, gone on without interruption.

Soon after the beginning of these telepathic conversations with my daughter I decided to consult a medium to check up, as the thing was so remarkable that I wondered at times if some of the messages might not come from my subconscious mind. The medium was an absolute stranger. During a sitting of two hours she, being under control, talked rapidly and connectedly about my affairs, going into the utmost detail. She described my daughter, told of the thought interchange between us, mentioned my doubt, and assured me that the messages were really thoughts sent by my daughter. All this took place without any questions asked or information volunteered on my part. Even my inmost thoughts and feelings were described, intimate arrangements about the home were explained, and little

forgotten things were called to my attention by way of evidence. Nothing could have been more convincing. One example of the minuteness of the reading will have to suffice. The medium stated it this way, "Your daughter says, 'You never get up, papa, but you say good morning to me,'" a fact which was true, though the greeting was telepathic, not oral.

At a later sitting the discussion turned to a political idea that I had in mind. In answer to a question my daughter said that Major McKinley would answer. The next words that came through the medium were, "I am probably the last person in the world that you expected to hear from, but I was the first one on this side to get your idea." After answering the question the speaker proceeded to explain how I regarded him at the time of his death.

At a sitting in May, 1920, after a long interview with my daughter which also turned on the political subject, the statement was made that Colonel Roosevelt was present and had been listening to all that had been said. He then spoke, giving his opinion on the matter under consideration, and concluded by saying: "Take care of your health. I did not take care of mine, and as a result left my work unfinished."

After this he came frequently into the home

with my daughter, and in the course of a few weeks began dictating letters, with the purpose of perfecting telepatic communication between us. During these weeks he came several times and gave me messages through mediums at public meetings. At one of these public meetings with about fifty people present, he stated to the company that he had chosen Mr. ———————— mentioning my name, as his amanuensis, to take down some articles which he wished to give to his fellow citizens, as he foresaw a grave danger threatening, and hoped by this means to lessen it.

Some months ago the dictation of the articles began, the intention being to publish a book of essays on economic and political subjects. But since that time Colonel Roosevelt has expressed the idea that the articles might have a wider circulation and hence a broader influence if issued in an inexpensive form. Consequently they are to be published in a series of pamphlets.

Experiences of the past twenty-one months have convinced the amanuensis that the individual giving the messages from the other side is Colonel Roosevelt. The public, however, must base its judgment on the nature of the articles themselves. The internal evidence should be the determining factor.

The Amanuensis

I

A LETTER

My Dear ————————

This letter to you is to be followed by a message to my fellow citizens of the great republic whose every interest is as dear to me as anything could possibly be. Nothing could be more distressing, more tragic, to me than to be cut off from the land which I love. Happy I am that through you I am in a position to continue my work of awakening the public consciousness of America to a realization of its true mission, of its true place in the great scheme of world progress. It must assume leadership. To attempt to dodge or evade that sacred obligation would be disastrous both for America and the world at large.

We, you and I, are to be instruments in the hands of Divine Providence to help bring about the desired conditions in the United States and through the United States in the whole world. It is a glorious work and I am happy to join with

you in undertaking it. We need to get into perfectly harmonious atunement, so sensitized that the least feeling on the part of one will be perceived by the other. When we get into that perfectly harmonious rapport we shall be able to do some wonderful things, things that will make the whole world pause and think. That's all to you. Now for message.

II

TO MY FELLOW CITIZENS

It is impossible for me to recognize any change in our real relationship, even though the purely physical tie is severed. My interest, my thought, yes, my love are still wrapped up in the country which served me so well as a place to grow up and develop in, and which I in turn strove to serve to the best of my ability. No, there is no feeling on my part of a severed tie; only a greater freedom of action and a broader field of service for the same great cause, the cause of humanity, in its slow but sure and steadfast progress toward the goal of perfect stature to be attained in the far off years to come.

But in that stage of progress in which we now find ourselves there is a very definite work to be done, a very important thing to be accomplished. It is a work in which each nation, each individual must play a part, no matter what his attitude toward it or his desire in the matter may be. Each can be a help or each can be a hindrance to the march of events. The question that every

nation must decide and every individual must determine for himself first is, whether he chooses to hasten the event or to retard it; and, then, to what degree he will make his influence felt. He might like to avoid the responsibility of taking any part, but he is impotent to do that, for heavy on every shoulder rests the weight of a coming crisis. I wish that I might say to my fellow countrymen that the years hold nothing but peace and serenity after the clouds have entirely dispersed that gathered thick for the world during the terrific struggle that so recently culminated in apparent victory for democratic government throughout the world. But the victory that shall mean peace and good will has not yet been won, and it remains for you, for us Americans, to decide whether that real victory shall be one that is gained by our hearts, by our good-will, by our love of righteousness and practise thereof; or, whether because we have failed to bring forth these fruits of true democracy, we must delve into the horrors of strife again before we can achieve the victory that will result in the reign of brotherhood.

I beseech you, my fellow citizens, to give thought, profound thought, to the problems that confront you at home, within our own borders. They are, many of them, exceedingly seri-

ous, and can lead only to disastrous consequences unless, through the application of the principles of brotherly love, those who are ignorant or selfish or both are turned from their present courses, which must lead inevitably to violences such as America has never known. Stormy days America has seen, but nothing compared to that which is possible, nay, certain, if the present tendencies of capitalist and laborer to fight out their difficulties are persisted in.

It is my purpose, therefore, to write for the consideration of my fellow citizens, through the hand of an amanuensis, a series of articles in which I shall endeavor to the best of my ability to outline certain courses of action that may be taken to avert the greater dangers that are threatening. If, through these efforts, I shall be able to minimize even a little the seriousness of impending crises, I shall be indeed happy.

III

RECIPROCITY IN INDUSTRIAL LIFE

There is no such thing as reciprocity in any phase of life unless there is first a willingness, a determination on the part of both parties to the pact, to surrender something of the advantages they may hold in certain respects. Reciprocity is based on the idea of compromise, and only a compromise that is based on genuine surrender of certain advantages for the sake of the other advantages to be obtained and for the sake of the mutual understanding to be arrived at and the good-will to be gained thereby. Such sort of reciprocity can and should be arranged, not only between nations, but between various classes of industrial society, particularly between those two great and important classes widely known as capital and labor.

There is to-day in most industries throughout the world a great gulf yawning between financial interests and the men who do the greater part of the labor of production. Such

a difference, in fact, exists that the outlook is indeed dark, not only for the two classes vitally concerned, but also for the nation as a whole. People of every rank and calling are involved in the difficulties of the struggle that is now going on and of the still greater conflict that is impending. I cannot express myself too forcibly on this point, because, unless some benign influence interferes to soften the asperities, to tone down the baleful sentiments that are now growing in the hearts of men in this suicidal and fratricidal class strife, there will come a warfare that will be more ruinous to all classes of people, to all conditions of society than the titanic struggle from which the world has only lately emerged as a very doubtful victor. The disorganization that will result from the coming conflict, if it appears in all the frightfulness that seems, as we view it from this side of life, to be preparing, will tear the very foundations from society everywhere, and everything that has been built up with so much effort through the progress of unnumbered years will disappear from the earth as if swept off by a hurricane. This will surely come unless those who have it in their power at this time exercise their influence to the utmost to neutralize the evil that has been, and is still being, generated.

There is only one antidote, only just one. That

is peace by conciliation, in other words, reciprocity applied to industry. I mean the application of the principle of good-will and mutual understanding, by the making of whatever grants may be necessary on the part of the employers of men, in return for other grants on the part of the employed. What the grants on the part of industry shall be depends less on what employers think they can afford to do than on what may be necessary to get in return the good-will of the workmen. That good-will is the greatest asset that any business or any industry can possess. It has behind it more productive power, more safe-guarding of the intersets, not only of business itself, but of society as a whole and of constitutional government, than any other force in human society to-day.

I cannot urge upon business men, particularly the employers of large masses of men, strongly enough the necessity for their recognizing the responsibility that lies on their shoulders to-day right here in America. America to-day is recognized as a leader of the world.

Mankind is turning its face to these blessed shores with inquiry. Whether you wish to assume the responsibility or whether you would prefer to dodge it makes no difference, absolutely none. The responsibility is there; it rests upon

your shoulders. business men of America, and it is impossible for you to escape it. Are you going to accept it and make use of the opportunity that is offered you to make this world a better place to live in? Or, by grasping your own selfish advantage, which also lies in your power, are you going to undermine the entire structure of human society and so become a byword in all time to come. America looks to you for decision. Which is it going to be? The choice lies open to you today, but a year from now may be too late. There is imperative need of action now. I trust that you, my fellow countrymen, will grasp this critical moment before it has gone, and turn it into years of blessing for all mankind.

The question naturally arises to your mind, what can be done? How can we act to bring about the beneficent result suggested? The first thing to do is to take the men into your confidence on every possible occasion, To hold them aloof creates a class barrier that is one of the chief causes of mischief in the business world to-day. Where people understand each other and wish to be honest, even half way honest, there are few difficulties that arise, and such as come up can easily be adjusted, because, through understanding, suspicion and distrust are already removed.

The next thing that can be done is to give the

laborer an opportunity to understand more of the difficulties of carrying on a business, which means, in turn, giving him a business education. The more he knows about the business and its management, the less likely he will be to think himself capable of running it or of considering himself the all-important or even the most important factor in its conduct or its success. Acquaint the workmen with the business and you remove at the same time another of the chief causes of discontent, of narrowness. The human mind is so constructed, so delicately adjusted to the physical mechanism of the body that narrowness or one-sidedness of occupation or of mental activity of any kind throws the entire human organization out of balance. The result is discontent, which is the parent of many diseases of both body and mind. These lead to the moral disorders that afflict society to-day. A very large part of these afflictions are caused by the monotony of labor under our highly organized and highly specialized modern industrial system. Greater variety must be brought into the life of the laborer if peace is to be restored to the human race. Without it there is no hope. I adjure you to act speedily and with whole-hearted goodwill in the matter. It will bring more happiness

to a distracted world than any other step that can be taken.

There is one other phase of the subject that demands particular attention. I refer to the absolute necessity for bringing the laborer into closer unity with the organization as a whole. By that I mean that he must be brought into such an intimate relationship with the financial side of the business in which he is engaged that he will feel that all waste is depriving him personally of something that belongs to him, something that should rightfully flow through the treasury of the company and form an increase in the pay envelope at the end of the year or month as the case may be.

Such a condition can be brought about by taking the standards of production at any given time as a basis, and decreeing that any and all improvements in working time or through the efficiency of men shall result in proportional increases in their wages. It might be definitely arranged that a certain percentage, which should be a large one, of all the profits accruing as a result of a higher grade of workmanship or increased production should be set aside definitely and regularly as belonging to the men themselves. Such a system of profit-sharing would interest

men in their work, would cause them to look forward to the day of reward ahead, and would therefore create an espirit de corps that no longer exists in most business organizations to-day. In addition to this it would result in opening the eyes of everyone, employer and employee, manager and managed, producer and consumer, to the true value of co-operation or reciprocity in business. Moreover, it would be a great benefit to the nation as a whole in that it would result in a far happier and a more satisfied class of citizens. It would tend to erase class distinctions, which are an exceedingly evil-working thing in a democracy. And it would lead employer and employee to see that their interests were common in political affairs, and would therefore work toward the obliterating of the many abuses that have crept into our political life as a result of the bitter struggle that has been waged between the capitalist or the industrial leader and the men upon whom he depends for the means of carrying on his enterprises.

There is one more thing to be said in this connection. Unless steps are taken quickly and earnestly, with genuine intent to bring about a far better understanding than exists to-day, a condition will arise within a short time, as it appears to us on this side at present, which will make the

stoutest hearts quail, and men will wonder why they were so blind, so selfish as to allow things to go on until the wind had been sown so lavishly and the whirlwind must be reaped so terribly.

I should like to be able to convince my readers, in fact every loyal American that what I am saying is the absolute truth and that I am in more deadly earnest than ever I was in my earthly life, that my vision is clear, and that my love, my reverence for my beloved country have grown and multiplied many fold since my coming over here, particularly since I have become aware of the terrible storm cloud that is threatening.

My fellow citizens. I beseech you, awake and stir yourselves. Open your eyes to things as they are. See the true condition of affairs and think the matter out seriously to its ultimate conclusion.

IV

THE POWER OF CROOKEDNESS

In these days there is a great deal written and a great deal more said about crookedness in politics. Too much stress cannot be laid on the necessity of not only talking and writing about it, but also of actually starting measures to do something about it. There is no walk in life that is free from its blighting, its demoralizing influence. It has honeycombed our political, economic, social, educational, and even our religious life.

Crookedness is not confined to any class or condition of people. It is a question or problem, not so much of the class or the profession or the business as it is of the individual and of the general social consciousness. Society as a mass is as much responsible as the individuals that engage in doing that which is beneath the line of justice and honor. Both society as a whole and the individual as such are partners to the wrongdoing of the type that goes under the term of crookedness in the common parlance of the day.

I do not mean to condemn every man as personally guilty of active participation by the foregoing statement, but it is undeniably true that the man or woman who selfishly stays at home and gives all his time and effort to attending to his own personal affairs and interests, leaving the affairs of a general concern to the keeping of those who are willing, also for personal reasons, to look after them, is just as responsible for the results, be they ever so bad, as the one who actively brings those results into effect. It is impossible to lay too much stress on the fact that those who deny the benefit of their advice and abilities to the general welfare, can in no wise escape accountability for the results of their indifference or negligence.

Words fail utterly to express the deep importance that I attach to this great truth, which is fundamental in all government, as it is fundamental in business and in the professions. No partner in a business could claim immunity for the wrongs committed by his firm, if he remained passive and allowed wrongs to be accomplished under his name.

Every citizen or would-be citizen is a partner in the greatest business in the world, the business of government. Nothing can compare with it as an agency for developing the abilities, the con-

sciences, and the humanitarian activities of the human race. It is the most divinely appointed institution of all time for the redemption of mankind, for lifting him from the depths and placing him on the heights of understanding and divine comradeship. That is one of the great lessons we have to learn. It is one that I have learned far more clearly since I came over here. It is a lesson that sooner or later every man must learn. We are our brother's keeper, look at it as we may; and the sooner we see and learn this greatest of all life's lessons, the better and happier will be ourselves, our children, and our children's children forever.

There is one other phase of this subject that I should like to emphasize. It is the tremendous effect that this black leaven of crookedness is having in every phase, in every walk of life. I have already said there is no station of life that is not more or less polluted by its noxious working. It thrives everywhere more by the carelessness and indifference of men than by their activity, but it nevertheless gnaws at the vitals of all of them, of the passive as well as the active. It destroys the influence of the pulpit, of the press, and of many an organization that exists supposedly for the uplifting of the race. Why? Because preachers, editors, and welfare workers

are themselves dishonest? By no means. Many of them are of the finest type of our manhood and our womanhood. Most of them have an honest desire to serve the race. Some of them, alas that it must be said, are wolves in the sheep fold. Yet most of these men, good, bad, and indifferent, are guilty by their neglect, and because of that neglect to do the right thing at the right time, most, yes, by far the greatest part of all their effort is frustrated and brought to naught.

The result is that thinking people have lost faith, to a very great degree, in the church, in the schools, in the newspapers, and in a great many of our welfare institutions.

But this is not the only disastrous result of the evil that lurks everywhere under the name of crookedness. Government itself, the most important, I repeat, of them is being shaken to its very foundations. Yes, the institutions that you and many of us on this side cherish as the ones that have opened to the world its greatest possibilities are being undermined and consumed. The very principle of democratic government is to-day being threatened by men who are practicing their crookedness in the highest and lowest places of trust and responsibility. And those who allow these things to go on because they are too busy

with their own affairs, because they are too respectable to dabble in what they term dirty politics, who close their eyes to the palpable evidences of evil because of a false sense of the shame that exposure would bring to city, state, or nation, or because of a fear of upsetting conditions and causing disturbances in the established routine of business are linked in a guilty partnership with those who perpetrate their grossly crooked schemes on the unsuspecting and the ignorant. The only guiltless person is the one who through lack of intellectual endowment is incapable of perceiving what is going on or of exerting any influence whatsoever to correct the evils. That class is very small, indeed.

Another thing that should be burned into the heart of every true lover of America and of democratic institutions is this: either America must cleanse herself and restore the government to the hands of the people, that she may be a fit example of the principles of democracy, or her present place among the nations of the earth will be taken from her and given to a nation more worthy.

Let me not seem to be pessimistic. There is in America the finest class of citizenry that exists in the world. They are endowed with those qualities which constitute the highest claim for

the right to lead the world, to lead humanity toward the goal which it is destined some day to attain. But they are not organized. They are scattered here and there as individuals. They possess the qualities of leadership in a high degree, if they will only put themselves at the service of the country by organizing for the specific purpose of safeguarding the interests of the republic, which means safeguarding the interests of the individual man, not the interests of institutions or of business as such, but those of the poorest and weakest individuals in the land. To safeguard the rights of these is to throw the greatest of all safeguards around all our institutions and all our legitimate businesses and vocations.

But the custom, the habit, which the world has fallen into of looking out for business or the institution first is fundamentally false and must result in disaster, and if persisted in will destroy everything. For business was made for man and not man for business.

Now, all that is needed for the establishing of those conditions that are essential to the perpetuation of truly democratic principles on this continent, is the drawing together into a single new organization of every man, woman, and child, who is devoted to those principles of lib-

erty that actuated the founders of the nation and which were transmitted to us through the wise and beautiful example and precepts of Washington, the founder of the republic, and Lincoln, the preserver of democracy.

V

A BIT OF ADVICE

There is one message that needs to be given to the American people, one word that must be spoken for its good, though the voice of Almighty God be the only one competent to speak it. Conditions in American politics have drifted along and have come to such a climax that it will require the greatest effort on the part of those whose lives are pure enough and whose hearts are consecrated enough to extricate the nation from the dire consequences of the evil things that have been committed in the name of government. There is no government in existence in the name of which more evils have been done, more wrongs consummated than in this government which we have been taught to revere, and which we are still teaching our children to respect and honor.

The wonder is that the scales have not sooner fallen from the eyes of the millions, and that they have not arisen in their awful might to smite

to earth the shackles of the invisible government that have been so cunningly welded around the throats of the people in every walk in life.

There is no time to be lost. Events are even now working to a crisis that may threaten the very existence of our free institutions and turn the wheels of democratic government back a hundred years. Right here in the very heart of America the influences that are preparing the catastrophe are being fostered by men who are sitting in the high places of government and are pretending to be interested in the national honor and the national welfare. Many of those who have been most trusted and most depended upon to look out for the nation's interests are sacrificing those interests to-day to their own petty differences, to their own private interests, and to the interests of those who have purchased their positions of trust and made them a disgrace to the name of a free people who boast of a democratic form of government.

There is one step, and only one, that must be taken if the government of America as the expression of a sovereign people is to survive the trials that lie ahead. I repeat it: there is one way to escape disaster, and there is one way only.

That way is the regeneration of the government by turning out of every office those who

have attained their positions for greed or private aggrandizement. Every selfish manipulator of a public trust for private purpose must be driven from office, and those offices restored to the people. Only those who will accept office as a matter of service must be sent to legislative, judicial, and executive positions, whether municipal, state, or national in nature.

Oh, my people, could I speak with the clarion voice of angels and send this message thrilling into the soul of every genuine lover of America, I should be happy; for the dread hour of retribution for all the wrongs permitted and committed is near at hand! And alas for those who stand longer in the way of the progress of righteousness and justice upon earth! They will be swept like chaff before the whirlwind, and great may be the harm that they bring to their country in the ruin that they cause unless they relinquish their unrighteous hold on the reins of government, or the people have courage and foresight enough to wrest from them at the very first opportunity the power which they have unscrupulously arrogated to themselves.

Mighty are the forces of evil that are at work with the avowed purpose of undermining the republic and wiping democratic government from the earth. Mighty also are the forces of good

that are struggling to purge it and render it a pure expression of the great human heart in its struggle to arise to higher and better things. Government is, in its proper form, the highest and most perfect means of expressing the hopes, the heart-throbs, the true ideals of a people. And here our American government, inaugurated as the highest form of democratic expression that has found place on earth, has been prostituted through the corruption of political parties and unholy business alliances, to the base ends of private greed and personal advantage.

The day is coming and is near at hand when every loyal American, every man, woman, and child who loves the ideal thing for which America has stood, must band together, to work for the welfare of the nation as if they were working for their God, in order to save the ideal of government by the people from perishing from American soil. Unless the people so arouse themselves, be they of native American stock or of foreign birth, the heritage will be taken away and given to a people that is more worthy to bear God's work on to a better termination. Do not doubt the saying that the voice of the people is the voice of God, and he who scorns the former is reproaching the latter.

I cannot state in words that ring clearly

enough the fact of an impending calamity. It stands ready to leap forth unawares and throttle the nation while it is still dazed and unprepared Awake, oh, my people! Awake and throw off the yoke of the strangers and the oppressors that are sitting in your legislative halls. Awake and eject from your courts all those who are unworthy to interpret the laws justly. The number of such is legion, and they are holding over you a power that is appalling, and they are exercising an influence that is deadening. Shake it from you as you would shake off the deadening effects of a drug that was fast numbing you into insensibility. Do not wait a day or an hour that can be avoided. Strike at every opportunity. Be alive, be active, let every sense be keen in the search for these parasites that are eating the life out of the nation. You have the opportunity at every election; seize upon it. Let not class, condition, or religion divide you or blind your eyes to the real question before you.

If the old parties do not offer you candidates for office who are above all question, nominate candidates of your own. In most states the machinery for this is in existence. Make use of it at once. If you do not know how to go about it, find out. There are those who can inform you. There are others who will join you in an

honest effort for honest and efficient government. Do your bit. Put on the armor of honesty and determination, of faith in the righteous cause, and you will win. You will hearten others. You will arouse the instinct of love for America in the hearts of those who are sleeping. You will arouse shame, and more than all, you will awaken fear in the selfish souls of those who are corrupt, who for a mess of pottage for themselves are selling the birthright of a great people, and are bringing it to shame and to the brink of dissolution.

Again I say, what you can do, do to-day. Do not wait till to-morrow. To-morrow may be too late. The forces of corruption among you and the powers of evil about you are putting off nothing until to-morrow. Silently, swiftly, almost feverishly they are entrenching themselves to be beyond your power to dislodge. They are digging in, in a last desperate attempt to hold on to their evil gains and to continue their process of plunder that they may enrich the few at the expense of the millions.

These selfish and unworthy creatures have crept into places of authority and power only because the many have been negligent of their duty, have left undone the duties which they have owed to the state. He who participates in the

blessings of liberty is under a holy obligation to watch over and protect that liberty as the precious jewel of his soul. And he who neglects that sacred obligation is just as responsible for the evil that comes as is he who actively corrupts the public interest for his private advantage.

VI

CHRIST IS COMING

My readers will doubtless be amazed to have me turn preacher and discuss subjects that I should not have dared to touch upon in earth life, but our vision is so broadened and the prospects of life are so extended when we open our eyes upon the fields of life here that we eagerly seek an opportunity to express ourselves along some new line of endeavor. And I have found life here so entirely different from anything that I ever dreamed of while on earth that a great desire to acquaint my friends with a more genuine conception of the real facts about the life beyond the veil has taken possession of me, and I find some of the old habits and inclinations growing dim and new ones rapidly taking their place.

I had thought at first that this book should be made up of discussions dealing simply with political and economic subjects, but as I have grown more at home over here, and have learned

more of the wonders of life and of the things which constitute the realities of existence, I have come to realize that it is impossible to separate the seeming realities of the earth life, even those which we have been accustomed to consider the *sine qua non* of things, from the higher spiritual verities, if we are to attain, or even remotely approach the true ends of earth existence. Separated from the higher principles, the lower become a sham and a mockery, and lead to death and disaster just as surely as those that follow in the wake of a hurricane or of a volcano in eruption.

I cannot impress this idea upon those who read these pages too strongly, for your life is only a reflection, a shadow of the great reality beyond the film that shuts off mortal vision. But as the shadow is, so is the substance. The seeming good that you choose and cling to and build upon in earth life furnishes the sure basis for what you realize over here. You make the choice, of your own volition, and the harvest over here is the inescapable result of that voluntary choice. But remember that roses do not grow upon the stalks of thistles, and neither does happiness here grow upon the stalks of the selfishness which has caused others to sorrow and suffer in the material existence.

There is no fortuity, no game of chance, no accident in all the wide universe. One great law governs all, a law which none can escape or circumvent, a law of justice and at the same time a law of ineffable mercy. It is the simple law of cause and effect.

Nothing can come to you or to me or to anyone else here or there except as the direct result of one's own choice and one's own acts. The mere fact that you fail to understand why things come to you, or what you have done to cause certain things to come to you, does not in any way disprove or discountenance the law. A little observation of the commonest things of everyday life will disclose the fact that you are doing things continually the results of which you do not understand, and you wait to see the outcome, recognizing all the time that there is a law at work, but that you are ignorant of it. It is this ignorance of the law inherent in everything that leads us into most of our difficulties. Yet ignorance of the law excuses no man. The consequences of his acts are sure to come to him either there or here. Escape is impossible. Whatsoever one sows he reaps with interest compounded annually or even more frequently.

But there is another side to the law that I wish to explain. There is a merciful side to this

inevitable fatality the presiding genius of which is man's own self. What you sow you reap no less in good than in evil. The law is not all punishment, it is just as much a law of reward. Indeed, we should look at it entirely as a law of reward, for the seeming evils that come as results of our false steps are all blessings in disguise. They are angel voices wooing us back to the right path, to the way of peace and satisfaction.

There is still another phase of the law that should make its appeal to those still in earth life, a side which must make its appeal to them if they would attain the heights of human endeavor or reach the haven of contentment when they are privileged to come here.

This is the idea contained in the doctrine of atonement. One may help to bear another's burdens, may help to solve the problem that his brother has to solve, may lead him along the way toward the truth; for the law requires that one who breaks it shall suffer the consequences of its working until he learns the truth and lives in harmony with it. The whole problem of life, both here and there, is to bring our minds and wills into harmony with the Great Law, for God is Law, as he is Love and Wisdom. Once we have attained harmony with the law we cease to suffer the penalties imposed by the law. Our friends,

therefore, may be our saviors and we may be theirs, by those simple acts of helpfulness, that point the way toward the truer understanding. Herein is the law of sacrifice and of atonement fulfilled. The act of love bestowed at the expense of personal effort or personal sacrifice helps to raise the heavy burdens from a struggling brother's shoulders. The burdens therefore are borne by the loving friend, but to him they are light, for he has already learned the law in that particular respect, else he would be unable to assist. Thus love fulfills the law for the friend as well as for oneself, and the atonement has taken place. Thus it is that Christ comes in the hearts and lives of men and women on both sides of the veil.

Do not think that we are idle over here. Here even more than with you life is activity. Here we do not need to rest. We do not suffer from hunger or weariness as you do on earth. The only hunger that we know is mental and spiritual, but these we satisfy here as readily as you are able to quench your thirst or satisfy your physical hunger by means of material food. So it is that your life is a mere shadowy reflection of our life over here. But through it all runs the Law of Justice, accompanied by the quality of mercy, which is the spirit of the Christ. It is manifest-

ing ever more and more in both worlds, for it cannot manifest in one without having its counterpart in the other. It is sinking down into the hearts of men everywhere, and thus Christ is coming day by day, and will continue to come until all are brought into harmony with the Law, which is the Will of the Father Himself.

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